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M1332

Group II

January 8, 1968

New York.

MR. NYLAND: We really haven't solved our lighting problem, have we? Not so good. Ahh, John, you ^{re there} ~~are~~. Good John. Nice to see you.

So, first meeting in the new year. How will we start? Just a few words about the trip to the coast. I think it was very good in many ways. ~~A~~ little necessary — we had a lot of talk, talk, talk. Eleven meetings in ten days, I think it is enough. Again I recommend anyone who is interested to get hold of some of those tapes and listen to them. They contain sometimes material that I do not talk about at other times, and for that it might be useful. ~~It~~ was necessary ~~to~~ particularly in Los Angeles and also Seattle. The West Coast is very, very fertile ground, but it is ~~quite~~ superficial at the same time. So it may seem sometimes as if the interest is really there, and of course it turns out just one meeting out of curiosity, and then it disappears. So the problem is really to find out who is interested and you only will find out after some time. As you know, I will go again the beginning of February. So we'll have at least four

or five meetings like this before I go.

So let's concentrate as much as you possibly wish on particular questions you might have of things that we ought to talk about, so that you might say it becomes clearer and clearer. I hope it will, because with the clarity you will be able to really start applying. And the idea of this group is that you, that you are sufficiently interested that you will want to try. And that in trying of course you will tell what you ~~mean~~^{met}. And only when I know, what actually the difficulties are, and also the way you speak about it, will it be possible to give you a little advice. Because if you don't talk enough, I don't mean by that that you have to talk all the time, it would be quite impossible with a large group, but every once in a while when you feel you ought to, you have to become clear for yourself that you're on the right road, and also that the material that you gradually collect in your head, and your proper attitude as far as your feelings are concerned, all the time has to be checked. And it depends a great deal on what one is willing to give up of one's ordinary thought processes, so that something else can be substituted which has more value. And then in using that kind of information in a practical application, you empty your head as it were, and it would be ready^{then} to receive more. And the process is a very gradual one, because you will not become conscious overnight. It will take a long time and a gradually changing over from a subjective state into an objective one. And that for a long time it will remain quite subjective, because what you will uncover will simply mean that there are certain

things you've never seen of yourself and that now come to the surface and the foreground. And in the beginning you won't know very much what to do with it. ~~¶~~ Very often it is a question about these things that even when you become interested, you still may have doubt that this kind of material is for you. And that perhaps you cannot apply it, or even you don't wish, because maybe there are other interests that of course engage you and take your time, and ~~are~~ perhaps a little bit easier attended to, and even I would say with a little bit more pleasure. This kind of work is not always pleasurable. But it does require a certain amount of sincerity, and in accordance with the amount of sincerity you will derive something that is of much more usefulness for you,, instead of having just a superficial thought which you enjoy.

← To take these things together for yourself-that is the problem. And to use it in the best way you can, and to be patient, and not to run ahead too far, or not to criticize prematurely. Because even if, in the beginning, you may not understand it quite, one is apt to, to say that it's a little bit of idiocy put together. And particularly when you start to read ^{CAPS} All and Everything and you don't like the long sentences, and all of that that goes with it, and you think that Mullah Nassr Eddin is a little superfluous, because those are too much of a joke and it doesn't belong where it is, and whatever your criticism may be, that is as far as your own attempts are concerned. And then the criticism starts to extend to the people who belong to a group, and that's much worse ~~x~~ because you assume already that you know a little bit maybe, and it will turn out that you don't know at all where a person is living

and why some people are interested and why some of them show that interest and others don't show it at all and they may still be interested; and that you yourself don't know all the time how to behave properly. So don't criticize each other. ~~4~~ The whole point is; just work. See what you can do. It's for yourself, it's not for anyone else and it's not to show off either. It's a question of realization of what you need, what you think you could accomplish, how you could actually grow, and the motivations for wishing to work. And on that I think you have to be very clear that that motivation is there, and that if you happen to think about it, that it can come back. And that because of that you may be able to go through certain difficulties remembering that you had a motivation. It may not always be there today, but it was there tomorrow; it will be there tomorrow and it was there yesterday. And how to get through it, every once in a while, it's a question of momentum, ~~to~~ that you keep on and keep on, regardless of what you may wish; how you wish to describe a certain state that may be more desirable for you, you will not know. But keep on because it is based on a realization of what you are, and as long as you like what you are there is no reason why you should wish to work. There has to be a little disappointment, and then maybe you become interested.

So now, last week, I think, you listened to a tape. Maybe you got something out of it, maybe it left you with some questions. Maybe you have other kind of questions as a result of your applications. And maybe we ~~had~~ ^{3.25} better talk about that ~~first~~ to, you might say, to start to get ~~a~~ a contact with an audience. Because otherwise I sit and I talk and it may not reach you at all,

but if there is at least one person who ^{is} interested in a question, then it establishes a relationship. So, what questions are there?

Questioner 1: When I try to work in the mornings, I notice the position ~~of~~ of my bones and I feel my skin, and I feel when I make ~~a~~ a force, when I force my body into an unaccustomed position and my muscles burn a little bit, and ~~and~~ when I'm comfortable they seem to slide and I feel the different tensions on the muscles. Am I doing the right thing and what can I do?

MR. NYLAND: Where did you get this information? What makes you behave like a little flagellant? Why should you suffer? Why the twisting?

_____ : Well you had said turn your body into an unaccustomed position.

MR. NYLAND: Oh, yeah, sure, unaccustomed. That I said.

_____ : I don't mean it was painful. I mean I noticed ~~the~~ ^a different state of my muscles.

MR. NYLAND: Did you wake up?

_____ : I'm not positive. I, I felt ^{--I felt} much more aware of myself than I do at other, at any other time.

MR. NYLAND: I tried to explain when I mentioned this question of twisting. I tried to explain what really happens when one goes over from an unconscious to a conscious state, or when the alertness changes over into an awareness. But that does not mean that that kind of ~~thing~~ ^a thing ought to happen all the time, and that I should put myself in a position in which I ~~am~~ ^{is} reminded. In the beginning I ~~am~~ ^{is} reminded because I have a wish. And the wish

then is to wake up to myself, and then to accept myself as I am. So it doesn't do me any good to change, I'm still there. It may be in one position or another, but it has nothing to do with it as long as that what I am remains to be observed. And it is constantly there. Start applying it in very simple things that don't involve very much. Don't twist. ^IIt's not necessary. Try to get a flash, a little image as it were of yourself as you are, as you sit, as you walk, as you do things, as you lift things up, as you eat, as you dress, as you go out of a door, as you move your hand or your arm, perhaps as you shake hands with someone. These are the things.

Q 1 : As if it were, as if it were a moving picture that you were taking?

MR. NYLAND: Not necessarily a moving picture. That would be wonderful ~~x~~ - if an ordinary still picture would change over into a movie, that would mean that the awareness goes over into an awakened state. I wouldn't worry too much about that, because immediately when I know that there is something that is aware, most likely it disappears because it's, it is not written up that it will have to stay. It won't stay. I think for the time being one keeps on taking flashes, taking pictures at a certain time. But you see, ~~the~~ picture is not entirely ^a the right kind of image, although it gives an impression of that what I am, ^{but} when I look at the picture afterwards, I will probably criticize it. So it eliminates in ~~the~~ taking of a picture completely that what is a moment of existence. You see? No, take it very simple. As I say, as you walk, as you wash your hands, as you do all kind of little things that don't involve you. Then try every once in

awhile to see if you are there,, as it were, that something becomes aware of you existing; and then in what you are doing,, that you can accept it. As you sit,, as you ^{are} now here,, as you now will sit during the rest of the evening. All right?

_____: Okay.

MR. NYLAND: Good.. We'll talk about it next week. Yah?

~~Joel~~ _____: How can I stop identifying? It seems that I identify with everything.

MR. NYLAND: Of yourself?

~~Joel~~ _____: Yes. The past, the present, the?

MR. NYLAND: As you are now, what are you identified with?

~~Joel~~ _____: My body ...

MR. NYLAND: Are you? How?

~~Joel~~ _____: My feelings, my thoughts

MR. NYLAND: How? How are you identified with it?

~~Joel~~ _____: Well, I know it's my body.

MR. NYLAND: Yah, sure, that's right. Is that identification?

~~Joel~~ _____: I'm identifying

MR. NYLAND: No, No.

~~Joel~~ _____: with my body.

MR. NYLAND: Let's understand the word first. You know you exist.

Is every knowledge an identification? If I see something that leaves me cold, is that an identification? Anything ^(on) the outside, for instance, [^] You're not identified with that.

~~Joel~~ _____: I may have an image in my mind, saying ...

MR. NYLAND: No, stick to just what I said. If I see something outside of me, I see it. I know it exists. Do I identify with

it, or not, when I say it leaves me cold?

Joel : You shouldn't really.

MR. NYLAND: No, do you or don't you, not that you shouldn't, do you? I mean what's your experience?

Joel : Sometimes I?

MR. NYLAND: Yah, I know

Joel : happening outside me..

MR. NYLAND: Yah,, But when-it doesn't leave you cold then.

Joel : But it seems that I ~~am~~^{am} immersed in whatever is happening outside.

MR NYLAND: You're not so immersed. All you do is ^{to} look at the curtains. Are you identified with them? Can't you make that distinction? The curtains are hanging and they are there and you look at them. At most you say, "Oh, there are some curtains." There's no identification, because you don't tell yourself that you like them, or that they ought to be taken down because they are dirty, or that they could be moved. All you do is ^{to} simply say, "there are curtains." You can call, if you wish, the fact that you call it a curtain an identification with an association that you already have had before of curtains, and this is a curtain like other curtains you've seen. But that I think is stretching the point. You know, I'm not identified with my hand when it is there, it's on my knee, ~~It's~~^{It's} just on my knee. If I move it, I ~~can~~^{can} say it moves. I think you don't understand the word identification. ~~Identification~~^{Identification} means that when I see something, that I start to philosophize about it. Or I have a feeling, or a description of some kind, or the feeling expresses itself in ~~no~~

liking or^odisliking of it, some kind of classification ^{I use}~~are used~~. Then I become identified, because in the description I have, it is then as if part of me goes over into that what exists, and I become part of it and that what is outside, or that what it is that I observe becomes part of me. Now if I walk, I can say my body is walking. Do you like yourself walking so much that you are identified with it?

Joel : No.

MR. NYLAND: No. And you have to think a little bit more about that word identification. Because it does^{not} happen all the time, and it need not happen at all, at times. It's simply a statement of yourself: here is my body, I have a body. And it, my body, walks. It, my face, has an expression.

Joel : What about my thoughts?

MR NYLAND: Leave them alone. I have said, you observe first physical behavior, and that what is observing is a part of your brain, which now tries to observe impar^{tially}, that is, without identification. So^u soon as a thought^u comes in, it interferes with that what you ought to do. ^u There are two possibilities. One is that the^a little part of the brain tries to become objective in the sense that it observes that what exists of yourself physically, and that that observation is completely clear, impartial and that it happens to take place at the moment when it happens. Those are the requirements. The impartiality would take care of any form of identification, And if actually simultaneity is there, it takes care of any kind of a thinking about it. But the other process of your ordinary mind, thinking, or that what is still

MR. NYLAND: Yah? Who is it? Stand up and then ... Yah?

Vicki
Questioner 3: I found when I work ^{at the Bern} ~~it's~~ hard, that when I get started in a job, I lose trying to keep remembering myself, and sometimes will notice that my hand is tired or my back hurts.

MR. NYLAND: Wait a minute. Let's settle that. "I, ^(You) try to remember yourself, ^{and} you keep on remembering yourself" what do you mean by that?

Vicki: I'm sorry?

MR. NYLAND: You said, "you keep on remembering yourself."

Vicki: No, I keep forgetting to try to remember myself.

MR. NYLAND: Yah. That's good. That happens with every ^{body}.

Vicki: I get involved with what I'm doing and the determination to do it.

MR. NYLAND: Sure, wait until ^{it} loosens up. Stop it, whatever you're doing. ^{You} might say, come to yourself and start again.

You see, you know ^{that} you are involved, you also know ^{that} it is difficult to work, practically impossible. So you stop it. And then you say to yourself: "Here I am", now I'm unravelled. ^{Or now I'm clear again,} I'm not as much wound ^{up}. You know, as if you relax, and then you wake ^{up}, you

are aware of yourself standing there. ^{Then} go into the activity in which you were engaged, and half a second later of course you become unconscious again. This of course will happen all the time; it's extremely difficult even to maintain it. But when one becomes so involved in it there is also that kind of ^a force that simply keeps you involved, and particularly when you want to do something, ^{that} you want to do it right, or that you think that it ought to be done with all the attention you have, and there

is no attention left, even for wishing to, to create a little "I".
Stop and go. Stop and go. You understand it? You understand
what I mean by that? All right.

Yah? Stand up just for a moment. *Okay*. Let's hear you.
Clai Morgan

~~Question~~ I have two things to ask, one is for a task,
and the second ^{one is} if you could clarify the first Objective law of
morality.

MR. NYLAND: Oh. ----- *Well, first* sit down again. Do you have to stand
in the back? You can come and sit here as long as there is room
on the floor you can ^{perhaps} a little easier.

A task has to be applied to your daily life. A task should
not be too unusual. It should give you a chance that when you're
not as much involved in a task, that you can remember why you
want to do the task. And the reason for the task is that because
when it is a little different from usual ^{and} I say a little dif-
ferent ^{that} then that reminds you why you are doing it, and the
purpose is to try to be aware of yourself, and if possible, to be
awake. So the task is not a question of fulfilling a task, to
do whatever is suggested. ^{The} purpose is that you utilize that
kind of an attempt for the other attempt of waking ^{up}. All right?

Therefore I say one ought to have a task in daily life, if
possible that ^{such a} task can occur many times during the day, so that
many times you can be reminded. And there is no guarantee that
when you are reminded ^{that} you will work; it depends on different other
conditions, and particularly how much your wish is at such a time.
What are you doing during the day?

Clai Morgan: I'm a receptionist.

MR. NYLAND: You're a what?

Clai : A receptionist. ^{So} I type alot and I sit alot.

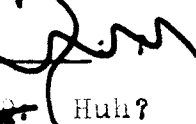
MR. NYLAND: You're a receptionist? Yah? You said?

Clai : Receptionist.

MR. NYLAND: Reception.

Clai : Receptionist. ~~Like~~ I answer a telephone, but there aren't many calls.

MR. NYLAND: And do you receive people who come and ask for so-and-so?

Clai 

~~MR. NYLAND:~~ Huh?

Clai : Yes.

MR. NYLAND: In that way?

Clai : Yes.

MR. NYLAND: Do you sit in a little office?

Clai : Yes.

MR. NYLAND: With a window?

Clai : No. Well, yes, but you can't see outside.

MR. NYLAND: Can you close and open the window?

Clai : No, it's big and very heavy.

MR. NYLAND: Oh, so you cannot do that. Can you see a person coming who wants to find out who to see? It's an office is it?

Clai : Right.

MR. NYLAND: Can you see the person when he comes in the room? When you sit there.

Clai : They come to ^g see me first.

MR. NYLAND: ~~Yea~~h. That's right. Can you see them come to you?

Clai : ^{Ah} I can see them for about three steps...

MR. NYLAND: Oh.

Clai : before they get to me.

MR. NYLAND: They come around a corner?

Clai : Right.

MR. NYLAND: But the three steps you can see?

Clai : Right.

MR. NYLAND: How often does it happen during the day? How many visitors?

Clai : About twenty-five times.

MR. NYLAND: Oh no, that's nice. Each time that someone comes around ^g ~~yeah~~ each time that someone ~~will~~ ^g comes around the corner, and three steps later is there asking you ^g ~~for~~ something, you have a little time. Huh? And it will be fine because that is an indication ~~that~~ ^g it's unusual. ^g You don't really expect it, you don't know when they come, do you?

Clai : No.

MR. NYLAND: And there ^g ~~is~~ no bell ringing or what?

Clai : No.

MR. NYLAND: Fine, so it catches you by surprise. ~~Do~~ you know ~~what~~ it is to try ~~to~~ be aware? Have you a little idea?

Clai : I, I think I do, yes. I try ...

MR. NYLAND: When someone comes now around the corner, and you say, "Oh, wake ~~up~~." ~~O~~ ^B or "B become a conscious man, ~~..~~ person." Do you know what it means?

Clai : Yes.

MR. NYLAND: More or less.

Chai: Yes.

MR. NYLAND: Good. When a person comes in, you keep on sitting. You try to wake up as much as you can. You try to become aware of you sitting, and you know that almost immediately after the three steps you will have to go into a conversation. Don't expect to be able to wake up then, but try to make an attempt before. All right?

Chai: Yes.

MR. NYLAND: Next one who comes in, you stand up. As soon as you see him come, three steps later, but during the time you get up from your chair, and you sit down again. You make a movement, quite unusual, but you do it for the purpose that your body is there, gets up, you look at it as it were, you know? You become aware of it, you sit down and say, "Yes, what can I do for you?" Or whatever it is. The third person who comes, you sit extremely quiet, no movement, nothing. No face as it were. You see, you're absolutely quiet. And when the person asks you something, you wait for two or three seconds before you answer. Okay?

Chai: Yes.

MR. NYLAND: The fourth one who comes in, you do just as usual, but you answer him or her in a certain kind of a voice that you predetermine. High-pitched, grumbly, as if you are mad, or extremely joyful. Can you vary that, do you think?

Chai: I think so, but I'm not sure of the variety.

MR. NYLAND: No, not a great extent, but you can make an attempt.

Chai: Yes.

MR. NYLAND: And the fifth one who comes in, you are either going to be extremely mean to him, you're ~~know~~, or you can be over-elated, as if it is an old brother who came back after ten years ~~from~~ South Africa. All right?

Clai: ~~okay~~.

MR. NYLAND: Those are five times different ways of how to be, five times of a little bit of a task in which you can be reminded of a very definite purpose. You are sitting there as a receptionist and you use the outside world in order to remind you. If there are more than five you can repeat it, another five, another five, until you get to twenty-five people. It's very good because it goes through the whole day, doesn't it? Do it every other day. Not each day. But try to do it as sincerely as you can, when you have the task. Let me know next week. All right. Good.

Who has more, oh, the second one? The second one will take a little longer explaining. When we live in our ordinary life and we are educated, we study, we learn certain things from different people, beginning with father and mother and ~~the~~ family, and ~~the~~ uncles and aunts and ~~the~~ good friends; and later from whatever contacts ~~you~~ you have with the outside world, professionally what you have to do. All the different things you may say are like impressions that come in on you and that you digest in some way or other, because that belongs to the education process. ~~And~~ that gradually, out of that and already ~~an~~ accumulation of many data which you have received ever since you were born, or at least became a little bit conscious in ~~our~~ sense of the word, and then gradually became unconscious in our sense of the word, that you accumulated many data which you placed in a certain way as to their value. And the

value was many times determined what it would mean to have it influence the conduct of your life. Now in that of course one includes many times experiences you have, or the different talks that someone has with you, or the books that you have read, or the influences which may have reached you from a religious standpoint, or people you admired, and this total conglomeration of such data produces in you a certain level, I call it a ³conduct, a level of conduct, which in a very general term one calls ethics. It is a mode of behavior that will be based on that of what you understand of life and how you should behave, and to what extent you want to go along with the general information of other people, and also to what extent you think that you ^{may} have a little bit of an opinion of your own which you would like to follow even if it doesn't immediately agree with what ~~others~~, someone else may have told you. It includes a great many things based on your experience. ⁴And you have come, small as it may be, to certain conclusions; and the conclusions are based on your experience, and have a certain value which perhaps is different from the kind of value that you would place on someone else telling you. ⁵Now this kind of affair takes place with everybody. ⁶It takes place with a group of people. ⁷It takes place on a national scale. It is dependent on racial qualities, conditions of climate, conditions of where one has living, at what particular level of economics. But in general there are certain things that become, you might call them, common ⁸place, and which are accepted by everyone. ⁹And then they become for each person, living in that particular surrounding, a rule of ethics for all of them. And this we call morality. It's a very simple way of saying that that what I consider moral

is in accordance with that what is right to be able to live in society, and it becomes immoral when it might affect other people or even ^{when} in the opinion of other people, I would be affected in the wrong way. And it's simply saying a little differently that what is good for me and that what is evil for me. ~~Now~~ of course it is obvious that this kind of a state of what I call now morality is a subjective one, and that it is made up of a variety of different opinions, different people living at this time or those who have lived and have left at the time when they died certain rules, certain rules of conduct, certain ideas of religion, certain ways of how to behave, what to do, what not to do, prescriptions of certain kinds. And that different people now take them up, translate them as well as they can for a conduct of their own, ^{use} and establish among themselves a certain civilization. And naturally it is called when one looks at it historically a culture; that what is the behavior forms of people, that what they think and that what they feel. I ~~think~~ ^{say} it is subjective because it is made up of a variety of people, and sometimes it ~~maybe~~ ^{is} that some person will say, this is the only truth and nothing else but the truth and it ought to be the truth for everybody. Apparently it doesn't apply because there are many people who will sin () against it, and when they sin too much, or when they in their behavior become a menace for the society in which they live, we have a police department, and they are locked ^{up}, or they are tried in a court of justice and a sentence is pronounced on them. All of this I say belongs to this world and it is a subjective world in which we live. ~~Gurdjieff~~ tried to say that that what

perhaps should be a mode of conduct, should be more universal, and should be acceptable by everybody, without any difference; and that it should exist as a morality which belongs to everybody to the extent that even, it may at times disagree with what they would call their ordinary morality, but that the quintessence of such morality is based on the possibility of what is really the truth for everyone. And that in their mode of conduct they become, not ethical, but really to some extent, religious, in which the center point of meeting each other is related to that what they consider a higher form of being sometimes called God or His Endlessness, and sometimes a little ^{but} vaguely indicated as something ^{that} perhaps atheistically, one believes that it does not exist and still one admits that there must be something of the kind which is a little different from an ordinary human being. ←

← Gradually out of such ideas, which have to do with a development of man's inner life and go a little bit away from what he now considers his professional living or his living on the surface, out of that could be distilled a certain amount of uniformity. And the more people could agree on that particular principle, the more non-subjective such a concept would become. ^{TP} Now Gurdjieff calls it objective morality. It would indicate that it is a precept ~~which~~ could be understood by everyone, and it could be applied to everyone, and that it could be followed by every person without distinction. It is very difficult, of course, to formulate anything of that kind, and it is quite obvious of course that this kind of an Objective morality cannot be superficial. So it has to engage a person in that what he really is, and, you might say, it

belongs to an essential value of such a person particularly when they are interested in their essences and that what they really are and also are trying to uncover what is the real truth for themselves. And it is only to the extent that they are more or less successful in experiencing that kind of a truth, to that extent will they have need of a set of rules which are Objective and which are also moral in the real sense of the word. The real sense of the word morality now means that that what is the conduct of man will help man ~~become~~ ^{become} what he is not at the present time. And that the accent for that kind of morality as a judgment of what is right and not right belongs to what man could become, and should become, and should be in the direction of objectivity, ~~and~~ leaving the state of subjectivity.

Now if we define it that way you will see that this question of morality does not cover the ordinary morality at all. Ordinary morality, ^{as} ethics, only considers behavior forms on Earth; whereas Objective morality has in mind that man is not entirely of this Earth and would like to leave it, or at least ^{try to} prepare, during the time he is here, for the possibility of being free from Earth, not even mentioning that he would have to live forever and ever ^{and} and that the idea is that he should prepare in such a way that after his death he will continue to live ^{the} the whole problem is that he is preparing for such an eventuality when at the same time that in trying to do this he then adapts himself to the conditions of Earth in such a way that ~~he~~ ^{he} becomes gradually more and more free.

So the question now of objective morality, if we define it in that sense, is that it is a conduct of life for a man on the

road for his development from what he is now,, unconscious,, into a conscious state. And ~~that~~ only with the development of his consciousness in the sense we mean it, in the sense of being awake, and in development of his conscience, that then he would have a chance to apply such rules to the conduct of his life.

The first three rules of objective morality have to do with ~~the~~ Earth conditions. And they are directed to the different parts of a man, out of which ^{and} with which ^{he is now} you might say endowed: his physical center, his feeling center, and his thought center. And that each of the three, in turn, is directed to the maintenance of that what is first, as the first rule of objective morality is directed to the maintenance of ~~that~~ physical center. And as you probably know ^{you} and were interested in it, you said what is really meant? **I** It is to maintain one's body in a state of health. It is sometimes called lean health. It means not too much and not too little. So that a person has to find for himself what is really needed in order to maintain his body, and not to make a god out of his stomach, or not to be too poor so that he forgets that he is not nourishing himself enough. Because there is a very definite relationship between how a man is feeding himself and the state of his health. There is, and we find out more and more about such questions, particularly now in studies of so-called primitive people, ^{who} for the people ^{who} are not as well-educated as we are, and ^{who} do not know very much about certain conditions of what to eat and not to eat, and they have not enriched foods like we have. And whatever is the information that's now reaching us quite definitely indicates that a person ^{who} doesn't eat

enough is not only in a bad healthy state, but also becomes retarded, mentally. And this is a tremendously big problem that at the present time has to be faced. Because it simply means that a man, ^{he} when ^{state,} is not in a good mental ^{state,}, that his productivity is greatly reduced, and that you might ~~even~~ say ~~that~~ he is not ^{the necessity,} even a good man for society. When Gurdjieff emphasizes ^{the necessity,} in this first rule, to take care of one's body, he is really teaching what a person should do in order to have a direct development of what man on Earth should be, and not neglect that what man actually should attend to. And it's really quite remarkable that he talks about these three necessities of what man should do. ^{When} he takes care of his physical body, ^{and he says it is} ~~his~~ lean health and it is not too much and not too little — it is exactly the same as a carburetor of a car which is fed, and where there is a mixture of air and gasoline. If the gasoline is too much, it chokes. If there is too much air, it has no power. But if there is the right kind of a mixture, the car runs smoothly.

~~The tape is turned.~~

(TURN TAPE)

^{not} Physically this applies to that what one eats, to the way one spends one's energy, how much time one actually is sleeping, physically, and also what kind of exercises are being done by the body as a necessity of keeping it in trim. This is the first rule of objective morality.

The second has to do with the feeling center. It is, together with the third, of the same kind of a principle which becomes obvious in the first one when I say overeating, the same problem exists when I say ^{that} ~~one~~ should not overload one's feelings, and that

definitely in the mind there should not be an extra amount of energy spent on useless things. I have to take care of my feeling because it is an extremely sensitive instrument and it can quite easily be blunted, and then it becomes coarse, and after some time it will not be able even to feel normally, but it will simply continue to function more or less as something that I like or dislike. And there is a great possibility of the feeling itself running down because of its close proximity to the physical body. And because of this, the feeling is not as well developed as it should be and it's also affected by the ordinary conditions of the body and the well-being of the body. And that many times that what is the body, you might say, wishing on its own, will affect my feeling. And when the body is much more like an animal behaving, not at all like a human being should, but you might say giving in to have nice kind of food and candy, and knowing that it's going to make you fat, but you never can tell, it'll be all right, and then you will clean it up again in some way or other. Or that there is an over-excess of demand of sex and things that of course will take a tremendous amount of energy quite uselessly; that that, when it applies to the body, starts to affect the condition of my feeling. And, as a result, my feeling also gets blunted and I become interested in certain things that are coarse. And then particularly when I want to use such feelings, which are at times quite real and also could at times be extremely useful and beautiful, it is dragged down to a level of ordinary, let's say, a little bit of eroticism, a little bit too sexual, a little bit too indulging, a little bit too low to the ground, and without having any possibility of reaching the heights where a feeling

really should be, which is the possibility of a communication with that ~~what~~^{what} is higher ~~than~~^{of} oneself.

So that in all this tremendous process what we now call educational values being given to man and in which he of course reacts unconsciously, ~~x~~ that his feelings are not again at the proper place in relation to himself, ~~A~~ and that because of this close connection with the physical body the feelings themselves cannot expand enough, and that very little of a feeling goes over, relatively speaking into an emotional quality. ~~A~~ And that there are very few who earnestly and really wishing, and sincerely, have any particular interest in God or religion. That of course attempts are being made in that direction and that they very often go, when it is religion, into dogma in order to systematize it and to avoid having to do certain things on one's own and developing one's conscience. ~~A~~ And that one is guided many times by that what has been prescribed, and that one becomes very religious when you follow the rules of the church. And that in the other direction of the possibility for a feeling in the direction of art, that man tries to put sometimes certain things in a form which becomes a little bit too suggestive. ~~A~~ And that sex enters into such creations, and lowers naturally that ~~what~~^(what) becomes an objet d'art. ~~A~~ And that many times that what is already a little bit of art that then it is sold commercially. So that the only kind when feeling really starts to reach a possibility of the height of development is in a religious sense of expressing that what should go and be directed towards ~~max max is~~ a higher form of living. And this, in religion, we simply call devotion. And that therefore ~~x~~ art, or feeling, when it actually could be useful for

a man, should be much a much more colored in ~~the~~ direction of actually a sacredness of a willingness to yield and a hoping then that in that kind of a process certain things will be reached. If one considers that ~~there's a~~ possibility of a development of a feeling, it is even interesting that when a feeling has just a little octave to play with, that really the purpose of man, as he should be, should have three octaves to play: one quite low, one extremely high, and one for ordinary purpose inbetween.

As far ~~that's why~~ as the mind is concerned and the third center is the third rule of objective morality: to take care of one's thoughts, to take care of that what impresses one, to take care that what is now being seen or heard or touched is of a certain kind of a level. And again we run into the difficulty of degrading it, the difficulty of the accumulation of data which have no value, the accumulation of things that could have just as well been thrown in the waste basket, the tremendous increase of ^{so-called} printed material which is absolute nonsense, and that what is second class matter or third or fourth class which should never have been sent, but for commercial purposes we now have to pay a little extra for postage. All these things you might say ~~are~~ simply a result of that what a person is thinking, and how some other people hope that they can influence their thinking. And then of course they will have a beautiful excuse of making a person buy things they don't want to buy. This you know, it is quite obvious, and we are in that particular realm where practically everything that is printed is believed, or rather, that that what is printed even receives attention to be read. And that in our ^{own} mind so many chaotic thoughts occur, which have nothing to do with ourselves

or the impossibility even to do anything with it. ~~And~~ it will constantly be affected by what takes place as thought processes of someone else, and the publication of all kind of literature— not necessarily salacious or erotic ~~but~~ a lot of junk ~~that~~ is printed because people are a little bit proud of trying to get their name and a little publicity, so that then, perhaps, because of that they might be respected, and that tomorrow morning they have been forgotten because someone else has taken their place.

There is no doubt that in our systems of education at the present time we stuff the mind full with a tremendous number of facts in order to get a degree or to pass an examination, and material which everybody really knows that you will never use five or ten years later. ~~And that~~ ^{what} at most one can hope for is that during the time of this stuffing, that maybe the mind is a little bit more active, and could become, because of this activity, a little bit more perceptive. But the influences under which it has to be stuffed in are so tremendous, that that what could open a mind is not there any ^{more} because there is no desire for that kind of knowledge. ~~And~~ when there is no desire, no amount of stuffing in of facts will ever wish to be there and they will not stay. As a result of this, what takes place with the mind being now overloaded with quite unnecessary facts and as a result of that again, that we think quite a number of unnecessary thoughts, ~~that~~ what really should take place in the education of a person is to change his knowledge into an understanding. Because an understanding for a man is a different kind of a process from his ordinary ^{intellectual} one of the accumulation of data. Understanding means for him that he has a certain experience

on which he then can base future actions,, and he will know then what is his and what belonged to someone else. And if he has had a chance to digest it in that sense, that then such a man will actually become a man.

Now these are the three, they belong to ordinary Earth; they belong to unconscious states; they belong to the possibility of man trying to develop whatever he can when he is on Earth, as long as he is there, and to try to eliminate these things that require a tremendous amount of extra energy which could be used for much better purposes, and surely in all his three centers he could function much more efficiently.

The fourth and the fifth have to do with a man who becomes conscious, a man who thinks and ^{who} feels, you might say now, in the right direction, and who tries in that thought and in his feeling to become free from that what is binding him now on Earth, and then hoping that if he could actually understand what his place might be cosmologically, that something then has to be told to him ~~x~~ what is his relation to the rest of the world, maybe ~~x~~ in the first place, the rest of ^{that} what is his own world or his own solar system, and ~~x~~ in the second place, what his place is when he is as part of this little world, part of the totality of everything existing. So the fourth and ^{the} fifth rule of the morality have to do with more developed man, or men who are on the road of developing consciousness. And then starting to understand that there is a very definite reason why they were placed on Earth, and what to do with that kind of realization, and that then in trying to develop, that their direction is to become really part of that, you might say, where originally they may have come from,

~~And~~^{that} it will enable man to understand what is life for him, and perhaps comes a little closer to the idea of the origin of his own life and also what will be the end, or at least the purpose of his living.

So that the fourth rule now has to do with His Endlessness. That is the ultimate aim of understanding the place of man and the realization of what man is, when he now considers his inner life or his essential values, that that what he is in reality that that belongs to the totality of reality, I would almost say~~x~~ somewhere else, but it is not really somewhere else, it is somewhere existing. And maybe man realizes now that that what he exists in, in his world, is capable of a possible growth for himself to understand, in his own world, his essential values and also that that what he himself is in reality and gradually might come to the question of an experience of infinity. Now to what extent a man will reach that, he surely has to have some kind of a guidance in order to have the possibility of getting there, and this guidance will put him and keep him on the right road. The fourth rule of objective morality bases the question of what man is in relation to the totality of the rest of the world in which His Endlessness is assumed to be the governing factor. Or that that what is the totality of all life existing, now being represented temporarily by the form of a man as a human being, that ultimately his aim should be~~x~~ not only to understand that, but to become free from it. And that the essence of his living, of that what is life in reality belongs to something that is not at all human, but it belongs to eternity, and it belongs to something that man in

himself realizes only if he wishes to look for it. The fourth rule helps a man to understand what it is to carry a burden and to answer a responsibility which is not necessarily for himself as a man. ^T That is the responsibility on Earth for a man, to take care of his three centers. ^B But in the fourth rule the responsibility is not entirely his own, because a man loses himself when he becomes a little bit more cosmic and then in this losing he will find his place with God. ^{at} at, let's say, at God's feet, at His right hand, ^{of that what is} and you might say ^{for} infinity without form, or the realization of his own existence ^{for} what he really is without dimensions. So that ultimately if man starts to understand that ^{and} the accent of his life is more and more placed on the possibility of a consciousness, that ^(what is) his guidance will have to be his conscience. ^A And that is conscience will only enable him to indicate the direction in which he has to go, but also the finesse or ^{the} fineness, his sensitivity in understanding ^{that} what may be required of him in relation to a different set of rules in which man is no longer the center of his own universe. ^B But because he himself has been, you might say, transplanted or placed in a different way, his own universe has become as if nothing, and he is now part of something that is of course much greater and much larger, or in any event, much more, or closer to infinity. ^A Again I want to use these words very sparingly because it is so difficult to get ^{astray} a strain ^A and when one says the feet of God and the hands of God, all of these are little images to make it much easier to be understood what is really meant as if God is a person. And of course He isn't ^a if He is ^A spirit. He is not already a person,

He is already removed. If He is, If he is as isness as amness — that ^{is} a concept we really don't know. The fourth rule is to become acquainted with such concepts, and to start to understand what man in reality is. ^{means that} But the fifth rule ^A when man starts to understand this, that then there is a task for him. And this particular task has to do with the understanding of life, as life is, and as it is now experienced by him, and as he now knows that that what is life ^A which is represented by himself ^A is only a very small fragment of a totality of an existence which he cannot define and which he does not as yet experience, but where he knows that the task which is laid on him will have to be fulfilled. ^A And then, since he is not seeking himself he says, for the glory of God.

[↪] We use the word God in order to be free from man. We simply use that as a term in order to indicate that man has to lose his selfishness, that he has to find what his value is in relation to that what he, naturally, from his standpoint, considers more encompassing. ^B But that he has to find in everything that he is doing now and living his life in space, that that what is infinity for him becomes omnipresence; and that what he is living in time becomes for him omniscience; and that what he is living in his activity of Working on Earth, becomes for him omnipotence.

[←] These are the three attributes that one considers when one considers the fifth rule of objective morality. ^A And it is this kind of realization of man becoming ^g part of a totality of things being organized or at least existing, ^{and} ^{and} surely existing in a certain dynamic form, and in accordance with certain fundamental

laws, that man then has a responsibility to communicate, this kind of, call it, information or this kind of manifestation, or this kind of living to those who also wish to know, and that then he helps to lighten the burden. ~~§~~ You see, the fourth and the fifth rule are very closely connected. They really belong together and ~~that's~~ ^{they're} only ~~two~~ ^{different} sides to the same principle, different aspects; And when one says, I take on ^{myself} the responsibility of lightening the burden of His Endlessness, I simply mean by that, that that what is now carried by Him, or rather what belongs to His management, that I become part of such management in the form of communicating to those who can understand it that what is real life as represented by eternity. And that therefore the task becomes more ^{and} more for such a man, when he wishes to live in accordance with it, you might say to return to Earth from somewhere in the cosmic scale where he has found himself. And now returning, he carries with him all the knowledge, all the feeling, that is, all the consciousness, all the conscience, in order to utilize that what he now knows and what he feels, whatever his emotional attitude is, whatever the concepts of light are for him as guiding, that that then becomes executed in that what a man becomes on Earth, living in his manifestations as if he represents eternity. ~~§~~ You see the depth in this kind of ^u totality of five rules — it is the five-pointed star. It is like the five fingers on one's hand. It's necessary to see that they all belong together and that one cannot be complete without the other, but that the development is of course gradual, and one has to start with one's feet on the ground and attend to Earth first. And then afterwards, having wings, one can fly and go over into the realm of, let's say,

the rest of the universe. All right? Yah

Female
Questioner 5: Last Tuesday, when I was listening to the tape, you mentioned something about sitting in a chair and closing your eyes and trying to sense yourself sitting in the chair, every...

MR. NYLAND: Did it make sense at that time?

_____: Well, the position that you're in.

MR. NYLAND: I said simply to become aware.

_____: Of yourself, sitting in the chair.

MR. NYLAND: Right. Right. Like they are doing now.

_____: And

MR. NYLAND: Aren't you?

Voice: Trying.

MR. NYLAND: Good. Yes, and what about it.

_____: Well I, late at night I tried to, I closed my eyes and tried to remember the position I was in. But like sometimes I can't remember whether I had the left foot over the right foot or the right foot over the left foot. And my (_____) is not work in the sense that I can't remember.

MR. NYLAND: Oh I wouldn't be that hard on myself. I don't think that is a judgment or a measure. It would be very nice if you could remember it, but that to a great deal is your ordinary mind. No, I think the question of measurement, to what extent have I reached a degree of consciousness, depends on the state, and the taste one has in that state. It's a different kind of a realization. It is not a measurement with my ordinary mind, and if I remember my one foot, left or right in front of each other or wherever it is and I didn't do that, it has nothing to do with the realization of being awake. Awakeness is not measured by

our ordinary means. There is something in a state of awakesness of light and heat, and the communication for oneself regarding oneself or that what is 'I' regarding it, 'I' tries to communicate by means of emotion. ~~And~~ When I say a state, I mean by that a certain heightened level in which one then exists, and in which then one is affected by that what is the general state of myself which I now would call a joy, or an acceptance of my life.. It's rather difficult to describe what actually ^{is} a state of being awake. But I know that it is a heightened state of many things that have to do with my feelings. ~~And~~ that one thing, for instance,, is a tremendous vivacity, of that what one simply calls an aliveness and an interest in oneself, and a tremendous amount of wishing to continue, if one only could, since the state is not only unusual, but it is also giving one information about conditions that you have never actually seen. ~~I~~ In the true sense of the word, awakening is the opening of an eye. And unless that kind of a concept is there, don't lose yourself in a description of your ordinary mind trying to say that you have to remember this and that and the other. Once upon a time I say that that what I never will forget for me indicates a certain experience of objectivity. Of course that is true. And that therefore, if I could be awake, I would try to classify memory of such experiences in that particular category that I will not forget it. And more and more it comes to that kind of ^a conclusion, that that what takes place in my mind and is stored away as a memory, when that comes from facts ~~which~~ are absolute, or which are objective, that they certainly are remembered in my mind, and also that they are permanently registered there as such. ~~And~~ that also regarding that,

there is no argument, so that the characteristics of a state of awakening is that one is absolutely certain~~x~~ that there is no question anymore or questioning that what one experiences; that one knows, you might say, once and for all, and one feels regarding oneself that that what one is is right. I'm trying to describe it, but it is extremely difficult to do it. And the only way by which one can actually know is by having the experience. ~~¶~~ Don't lose yourself with these feet or thinking that you have to remember. You ascribe at such a time to a state of being awake ordinary affairs of ordinary life. And you don't know if in a state of being awake you would have to remember that your left foot came first. ~~¶~~ It may not be important at all. The totality of yourself, when it is seen from an objective standpoint, is not going into detail where your foot, where your foot is. It isn't even interested in it. All it's interested, from the standpoint of objectivity, that you happen to exist. ~~¶~~ And the interest, which, you might say, would come from a planetary level, as being higher than the Earth level, is simply that you're doing your function as a human being on Earth. Because the planets, when they look at the Earth, are interested in a process of involution of which the Earth is the next step. ~~¶~~ And the planets have delegated to ~~¶~~ other Nature a certain form of control~~x~~ to make sure that people on Earth don't wake up, and that for them, they're not interested in their feet or hands; they're only interested in man as a conversion machine of food which has to flow as an expression again of the totality of life in an involutionary sense in order to complete the finiteness in infinity. ~~¶~~ So I say don't worry about that what is your body doing and how. ~~¶~~ It is doing, and ~~x~~ it~~x~~,

the body, exists [^] your feet,, your hands,, your head,, your heart, everything ~~x~~ existing. ~~*~~ And the registration in the little mind is only that fact: I am. Not ~~x~~ I'm beautiful, not I have my feet here and there, not I am sick, not I am so unhappy. Only, I am. And if it is rightly experienced, all I say is 'I'. But this I mean, because I feel it and I know it.

Keep on just becoming aware of yourself. Never mind where the feet are. You exist. You walk, you do little things, things that are of no particular involvement. ~~Y~~ you just keep on trying to observe yourself ~~x~~ in all kind of conditions, and find out what conditions are most conducive for that purpose. ~~A~~ And then spend your energy in that direction by first saying, ~~x~~ I wish to wake up. ~~x~~ ~~x~~ I wish, now I can, then I am awake. ~~x~~

Q5 : But what if you can't say it (verbally) ?

MR. NYLAND: ~~Yah~~ ~~he~~ ^g. Then you say it very softly. And then sometimes ~~when~~ ^x you cannot say it at all, you just sit and hope and wish, and maybe ~~x~~ you sigh. ~~A~~ And then you become aware of your sighing. ^g ~~g~~ Yah.

Questioner 6: ~~x~~, I wanted to ask you ~~about~~ ^{about what} something you just said, about the emotions, that, I don't know how to put it, but if I understood it, you ~~are~~ ^{ought} to try ~~and~~ guide your emotions in order to a higher level..

MR. NYLAND: No, I think there is something in a person where his emotional state [^] that is, the feelings ^{which} are more purified — are directed towards a higher form of level. Now I do not know how much there is of a directing, or how much there is of an attraction. You see, it goes either way. It depends on the state in which I am, in which I wish to go to a higher level. ~~I~~ It may

not have any effect. **B**ut if it might take a form of prayer, of wishing to be united with that what is higher, then maybe ~~x~~ that what is higher, if that could hear my prayer, would extend ~~x~~ I would almost say ~~x~~ its arm in order to lift me up. You see, it is difficult again to say what could take place. **B**ut I know for myself that whenever I try to be as pure as I can be with my feeling, that something starts in me wishing almost for the impossible.

Q6 : But does that mean that you should do things?

MR. NYLAND: Oh, yes.

Q6 : No but that that you know aren't as high as feelings(?) but that gives you, but that relax you and gives you great pleasure and

MR. NYLAND: Say it again.

Q6 : Would that be something very negative?

MR. NYLAND: Say it again.

Q6 : Well, like, to take an example of what I was thinking about specifically in music, ~~uh~~ ^{and} I know that classical music gives me one kind of feeling and jazz gives me a very different kind of feeling, but jazz, I have to listen ~~in order~~ ^{to} to relax myself sometimes. **B**ut would that be a negative thing?

MR. NYLAND: To some extent I think that this question of relaxation because it has to be jazz music when you're engaged in classical, I think it's a little bit taken on as a habit. I don't think it is true. I think that one can relax very well without having to listen to jazz. I think one can relax ~~x~~ even if you play classical. It all depends how much is engaged of you whenever you either play or when you listen. **A**nd that I think it helps a great deal that both in playing and in listening one first relaxes. Because then

you can really judge of how you are affected, ^{but} when there is too much in you, going on in your mind, in your feeling and so forth, really that what is produced by the music or ^{what} what could be produced by the application of yourself in music, technically ^{and} whatever it may be, that you could not even use that what you have for the expression, ^{or} that that what may be the expression from the outside, reaching you, cannot enter. And it really depends on that. The question is not so much classical or jazz; the question is what is music? And what is really the meaning of when I say music for me sounds, what are the sounds for me? That what is my life, more or less put in a certain form? ^{or} that what is my inner life? ^{or} that what I hope is God and singing like angels? ^{or} singing like a bird as natural without any description, without any need even of putting it in notes, or formulating it, or even using technique. One can almost say that a big bang of a chord on a piano is music by itself, with the singing of overtones going on and on and on, as far as like the ripples of water when you throw a stone in it. That is music. ^d But you see, when I want to put it and continue it, and then of course apply a little bit of a melody, ^{and} a little bit of technique, a little bit of apparel and so forth, then I start on a certain road in which I hope to maintain that with which I start. But many times I get lost, because I don't maintain that what was my original, call it, feeling or emotional quality of this kind of a bang. With a bang ^I make contact with God. But with my ordinary fingers I'm again back on Earth trying to follow a little

Gerny * *

exercise of ~~Serany~~(?) or Clementi (✓) or whatever it may be that I happen to be playing.. It depends on my state, it leaves me, ^A And I cannot maintain; and I wish it, because surely, that's my music for me. And sometimes when one plays and it is your own ^A not someone else's ^A and you try then ^A maybe it's piano you play, I do not know ^A but then one with the touch one gets out of an, extracts from a note ^A what is there in the combination of notes and, almost I would say, tenderly trying to indicate, as if it is a voice. That's a different thing.

Jazz is only a change of ^A rhythm. It affects one ^A of course, but so, so does a choir, so does a choral of Bach. It depends on the state in which a person is when he, when he wants to perform. It belongs to any form of art. And it is when he has a form in this performance, what will he pour into it? A little bit of self-expression, or a little bit of ^A imitation, or something that is his own, maybe not very well ^A formulated, but nevertheless ^A alive. And when that can be put in, then such a man becomes an artist, because that is the art. ^T That is the difference from nature.

Tom, where are we on that? Any more questions? Yah?

Jessica Mark:

Questioner: For the past few days I've experienced some joy, something like what you mentioned. ^A And I was rather flabergasted ^B by it, and I didn't know what to do with it. And then I found that I couldn't accept it, because some ^C where I felt that it came so easily that I didn't really earn it. And it ^B is still with me, ^A and it goes away and it comes back, ^A And I don't know what to do with it.

* checked with Caroline. He wrote finger exercises. She knows of no other.

MR. NYLAND: Darling, ^how do you know ^{that} you don't earn it?

Jessica : I don't know. But I, I ...

MR. NYLAND: Exactly, so why think about it? Why can't you take it as it is? Do you earn the sunshine when it is a beautiful day? Do you think you cannot enjoy it because you didn't earn it, because yesterday it was raining and you were angry?

What difference does it make ^how much one experiences for which one is really responsible? ^{And} to what extent am I constantly

acted on by the outside world? ^{And} what do I know ^{about} what takes

place in me as a result of such impressions? What do I know about my own state ^{of} how it is in certain configurations

which I call joy and at other times anger, that I know definitely

← it is the result of such and such, and what is my judgment really worth? From the standpoint of objectivity it doesn't

make any difference what ^{so} ever. Again the state in which I

am as a state belongs to me in ordinary life and of course I deal with it because I have to live with it. But that if it

produces a state of joy because I see something that is unusual,

and I enter, you might say, in a new field and there it is

beautifully proportioned and colors and flowers and, and I take a deep breath and I say, [✓] I don't know, am I in the right place? [?]

But still you see, when you're a child, you go play and you don't

ask. [✓] You just go ahead, and you consider that what is that kind of an experience as if it belongs to you. Whenever one enters

a new country as a result of an adventure, and one has set one's mind in wishing to discover, and when you do discover, you are

in awe ^x because sometimes it may be even more beautiful than you

expected. ^A And of course you don't know what to do with it because it's a new country and a new adventure, but that is your life.

It takes on a new kind of caliber almost, a new kind of an accent of something that is unusual to say the least. And take it, and take it. When you give a child a toy, he takes it and runs away. It's only father and mother who ^{say} ~~tell~~ come here little Georgie and tell thank you. ^{Yab?}

Questioner^B: Is there lunch on Wednesday, Mr. Nyland?

MR. NYLAND: Lunch on Wednesday, yes.

 : And a meeting on Tuesday at eight-thirty?

MR. NYLAND: Eight-thirty, ~~yeah~~. We're back on regular schedule. Yes, Frank?

Frank Ripley: Do you want to say something about the week-end?

MR. NYLAND: Oh.

Frank Ripley: Or shall I take care of it? I don't know.

MR. NYLAND: I think, Frank, it'll take care of itself. By this time there is enough publicity and I think that those who wish to brave the cold winds and whatever it is, anyone who wishes ^{of course we} ~~will~~ have now this ^B barn and there is work to be done. But don't think that I ^{am} ~~am~~ trying to force you at all. And, moreover, if too many would come, maybe we ~~run~~ run out of work. Yes, it's too cold and the frost is in the ground so you can't even take it. So we're rather limited; also transportation makes things difficult. I would simply, I would not say too much about it, simply it will take its own, its own direction. And what we will have to do I think we will uncover gradually. The fact is there ^{it} ~~remains it~~, I hope it will grow. I think it will definitely. ^{it} ~~It~~ has so far. We will attend to it, it will

be a good opportunity for many. But the attitude again, Frank, you see, has to be correct. And I want to make sure, almost I would say, triply ~~sure~~ sure, that it is understood.

So, all right, Wednesday, those who can come for lunch, come. Those who want to come to Friday, there will be some music. You ~~are~~ are quite welcome. I'll remind you, however, of your obligation. All of you got a little note, I will have to adhere to it, you must understand that, I have to, even I don't want to. Financially, I have to adhere to certain rules I make, and you have to understand it in the right way. I don't want your money. But we have an aim, and the aim is not to spread ourselves too thin and make quantity. We wish quality. And the attitude you ~~have~~ have towards that as quality, you will express when you wish to become part. If you stay on the periphery it will only be quantity, and who cares. But when it is real quality it has a chance ^{to continue} to live in your own life and maybe you will be able to do something with it in the future. So good night. See you next week I hope. Have a good week and work.

tape ends.

END.

Trans: Katha Masla
 Rosett: "
 proof: Jessica 1/6/76.